ALABAMA BAPTIST HISTORICAL SOCIETY

# MINUTES

OF THE

FORTY-FIRST ANNIVERSARY

OF THE

# CAHABA BAPTIST ASSOCIATION,

HELD WITH

UNIONTOWN CHURCH, PERRY COUNTY, ALA.,

FROM THE 14TH TO THE 18TH OCTOBER.

1858.

MARION ALABAMA:
T. S. CASWELL, BOOK AND JOB PRINTER.
1858.

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# MINUTES.

The delegates from the Churches, and visiting Ministers, and a large number of Brethren, met with the Uniontown Church, Perry County, Ala., according to appointment, it being the Forty-first Anniversary meeting of the Cahaba Baptist Association. The introductory discourse was delivered by Elder W. C. Buck, from Matthew 16th chapter, the 1, 2, and 3d verses: "The Pharisees also with the Sadducees, came, and tempting, desired him that he would shew them a sign from heaven.—2d. He answered and said unto them, when it is evening, ye say, it will be fair weather, for the sky is red. 3d. And in the morning, it will be foul weather to-day; for the sky is red and lowering. Oh ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times."

1st. After a recess of one hour the delegates re-assembled in the meeting-house. Elder A. G. McCraw, the former Moderator, being present, took his seat and called the Association to order. Prayer by Elder A. G. McCraw.

2d. Letters of Correspondence from the Churches composing this Association were severally read by Elders W. H. McIntosh and M. T. Sumner, and delegates named and enrolled.

3d. According to regular order, the delegates then proceeded to the election of a Moderator and Clerk. Elders W. H. McIntosh and M. T. Sumner were appointed tellers, which resulted in the re-election of Elder A. G. McCraw, Moderator, and Bro. Wm. S. Miree, Clerk.

4th. Upon motion Elder J. C. Wright, Salem Church, Greene County; Elder S. R. Freeman, Hopewell Church, Perry County, and Elder J. P. Thompson, Mt. Zion Church, Tuscaloosa, County; Bro. B. G. Simms, New Hope Church, Perry County, were recognized and cordially received as delegates from their Churches.

5th. Upon motion a committee was appointed to arrange preaching. Whereupon Brethren George Hopper, John W. Suttle, Jacob Kinard, together with the Pastors and Deacons of Uniontown Church, were appointed said committee.

6th. Upon motion Elders M. T. Sumner, Financial Secretary of the Domestic Mission Board; Elder S. A. Creath, Agent for the Foreign Mission Board for the State of Alabama; Elder O. Welch, from the Coosa River Association, and all Baptist Ministers, were cordially invited to take seats with us and participate in our deliberations.

7th. *Resolved*, That the order of business of the last Association be and the same is hereby adopted as the governing rule of this Association.

8th. Called for Correspondence from Sister Associations, and the right hand of Fellowship was cordially extended to their delegates (See table of Correspondence.)

9th. Returned Correspondence to Sister Association. (See Table of Correspondence.)

10th. *Resolved*, That any member of this body, who may be present at any meeting of the Associations with whom we correspond, are hereby authorized to report themselves as Correspondents from our Association, which shall be a standing rule of this body.

11th. The Committee on Preaching made the following report:— Elder M. T. Sumner, to-night in the Baptist Church; Elder S. A. Creath, to-morrow evening, half after 3 o'clock, in the Presbyterian Church; Elder S. R. Freeman the Missionary Sermon at 11 o'clock, A. M.; Elder J. C Thomas at night in the Baptist Church; Sabbath, Elder W. H. McIntosh half after 10, A. M., in the Presbyterian Church; Elder H. Talbird, half after 10, A. M., in the Baptist Church; Elders W. C. Buck and F. C. Lowry to the Colored People in the evening in the grove; Elders A. G. McCraw and O. Welch to administer the Lords Supper at 3 o'clock, P. M., in the Baptist Church.

12th. Upon motion the following named Brethren were appointed delegates to the Alabama State Convention, viz: Elders W. C. Buck, S. A. Creath, S. R. Freman, A. G. McCraw, J. C. Wright, J. P. Thompson, and Brethren J. B. Vaiden, James G. Hudson, Wm. B. Lawson and J. E. Prestridge.

13th. Adjourned until 9 o'clock to-morrow, A. M. Prayer by Elder W. C. Buck.

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SATURDAY, October 16th, 9 o'clock, A. M.

14th. Met pursuant to Adjournment. Prayer by Elder W. H. McIntosh.

15th. Upon motion the Hon. J. L. M. Curry, Corresponding Messenger from the Coosa River Association, was cordially invited to take a seat with us and participate in our deliberations, and the right hand of Fellowship was cordially extended.

16th. *Resolved*, That the following named committees be and are hereby appointed;

1st. *On Finance*—Brethren E. D. King, A. J. Warford and A. P. Johnson.

2d. *On Letters and Documents*—Brethren John W. Suttle, Bibb county, J. M. Mitchell and B. F. Boling.

3d. *On Auditing of Accounts*—Brethren W. B. Lawson, W. A. Melton and James M. Walters.

4th. *On Periodicals*—Brethren J. E. Prestridge, Wm. N. Wyatt and W. T. Hendon.

5th. *On Bible and Colporteur Society*—Elders S. R. Freeman, J. C. Wright and J. W. McCullough.

6th. *On Education*—Elders L. L. Fox, J. P. Thompson and Bro. J. B. Vaiden.

7th. *On Domestic Missions*—Elders F. M. Law, M. T. Sumner and C. J. Crews.

8th. *On Indian Missions*—Elder R. Holman and Brethren Gray Huckabee and Dent Lamar.

9th. *On Foreign Missions*—Elders W. C. Buck, S. A. Creath and Bro. C. C. Huckabee.

10th. *On Temperance*—Elder H. Talbird and Brethren J. Y. Jackson, J. M. Lenoir.

11th. *On Religious Instructions of the Colored People*—Elders John S. Ford and Breth. F. Farly and Wm. S. Hanna.

12th. *On Publication Society*—Elders W. H. McIntosh, S. R. Freeman and Bro. J. B. Lovelace.

13th. *On Sabbath Schools*—Elder J. C. Wright and Breth. J. W. W. Crow, George H. Kerse.

17th. Called for reports from Standing Committee's Report on Foreign Missions, was read and adopted and Committee discharged. [Appendix A.]

18. Report on Southern Baptist Publication Society was read and adopted and Committee discharged. [Appendix B.]

19th. *Resolved*, That when this Association adjourn this evening, it adjourn to meet again at 7 o'clock to-night. Adopted.

20th. Eleven o'clock having arrived, pursuant to arrangement, the Association took a recess; when Elder S. R. Freeman preached an able and interesting discourse upon the subject of Missions, which was responded to by the audience by casting into the treasury of the Lord as freely as could be expected. [See Financial Committee's Report.]

20th. After which the Association resumed business.

21st. Elder E. C. Thomas, from the Tuskegee Association, Elder F. C. Lowry and Bro. J. A. Gamble, from the Bethel Association, and Bro. A. C. Horton, from the Colorado Association, Texas, were cordially invited to take seats with us and take part in our deliberations; and the right hand of Fellowship was cordially extended to them.

22d. Reports of Standing Committees being still in order.

23d. Reports on Letters and Documents was read and adopted, and Committee discharged. [Appendix C.]

24th. *Resolved*, That when this Association adjourn, it adjourn to meet with the Providence Baptist Church, Hamburg, Perry County, Ala., Friday before the third Lord's day, in October, 1859.

25th. *Resolved*, That the Bible and Colporteur Society of the Cahaba Baptist Association hold its meeting at 7 o'clock P. M., Sunday.

26th. Upon motion the names of the delegates were called and absentees marked :

| CHURCHES. | COUNTIES. | DELEGATES. |
|---|---|---|
| Bethel. | Bibb, | Breth. James C. Perkins, Robt. Harris, John M. Brown. |
| Pisgah, | Perry, | Breth. Wm. A. Melton Wm. S. Miree. |
| Mt. Edon, | " | Breth. Johnson McCrawley, Jacob Kinard. |
| Concord | " | James. M. Walters, Benj. F. Boling, John. W. Suttle, John White. |
| Pilgrim's Rest, | " | Bro. David Gentry. |
| Hepsaba, | " | Wm. S. Hanna, Jos. D. Perry, John R. C. Jones. |
| Fellowship Br. Creek, | " | Breth. Wm. Griffin, Michael Horn. |
| Friendship, | " | Breth. J. M. Mitchell. |
| Fellowship, | " | Breth. Harris, J. S. Eaves, |
| Oakmulgee, | " | Elder A. G. McCraw, and Breth. Geo. Hopper, S. Smith, Joseph W. W. Crow, O. H. Perry, A. P. Johnson. |
| Mount Zion, | Bibb, | Breth. J. Suttle, John W. Suttle. |
| Selma, | Dallas, | Elders W. C. Buck, W. Wilkes, F. M. Law, and Brethren J. E. Prestridge, Dent Lamar. |
| Bethsiada, | Greene, | Breth. Wm. Y. Idom, J. E. Stringfellow. |
| Sardis, | Perry, | Brethren R. A. Scott, Carter Tubb, Stephen Cawdell. |
| Medline, | " | Breth. A. B. Oden, J. L. Adams. |
| Macedonia, | Greene, | Bro. Robert Bolton. |
| Union, | Perry, | Elder J. C. Crews, and Bro. George Kerse, |
| Providence, | " | Breth. A. Weaver, Thos. Turnbow, Jno. Y. Jackson, Allen Stephens, John K. White. |
| Mt. Pleasant, | " | Elder John S. Ford, and Breth. Wm. Cureton, E. Pitts. |
| Liberty, | Dallas, | Breth. James M. Lenore, E. T. Boseman, |
| Pine Flat, | Perry, | Breth. Wm. M. McCullough, Daniel P. Kinard. |
| Antioch, | " | Breth J. B. Pool, John Frazier. |
| Mt. Gilead, | Bibb, | Elders James W. McCullough, John C. Lee. |
| Uniontown, | Perry, | Elder L. L. Fox, and Brethren A. G. Hudson, P. H. Pitts, E. B. Woodfin, James G. Hudson, G. W. Pollard, J. B. Howlett, I. B. Vaiden. |

| | | |
|---|---|---|
| Siloam, | Perry, | Elders W. H. McIntosh, H. Talbird, M. T. Sumner, S. A. Creath, R. Holman, and Breth. E. D. King, Wm. Wyatt, Wm. B. Lawson, James Brazier, J. B. Lovelace. |
| Newbern, | Greene, | Elder J. C. Wright, and Breth. Gray Huckabee, C. C. Huckabee, W. T. Hendon, J. C. Curry. |
| Cahaba, | Dallas, | Breth. A. J. Warford and I. Farley. |
| Salem, | Greene, | Elder J. C. Wright. |
| Mt. Pleasant, | Tuscaloosa, | Elder J. P. Thompson. |
| Hopewell, | Perry, | Elder S. R. Freeman, and Bro. Wm. W. Cole. |
| New Hope, | " | Bro. B. G. Simms. |
| Shilo, | " | |
| African Bapt. Church, Mobile, | | |

27th. Report of Standing Committees still in order.

28th. Report on Bible and Colporteur Society was read and adopted, and Committee discharged. [Appendix D.]

29th. Report on Finance was read and adopted. [Appendix E.]

30th. Report on Education was read and adopted, and committee discharged. [Appendix F.]

31st. Report on Sabbath Schools was read and adopted, and committee discharged. [Appendix G.]

32d. By request of the members of the Uniontown Baptist Church, the delegates of this Association do hereby agree to commune with the brethren of Uniontown Church, on Sunday at 3 o'clock, P. M.

33d. Report on Religious Instructions of the Colored People was read and adopted, and committee discharged. [Appendix H.]

34th. Report on Domestic Missions was read and adopted, and committee discharged. [Appendix J.]

35th. Report of the Committee on Funds of the Widows of Deceased Ministers was read and adopted, and committee discharged. [Appendix K.]

36th. Upon motion Brethren B. F. Boling, John Y. Jackson and E. D. King, were appointed a committee on nominations for the next anniversary of this Association.

37th. Upon motion Brethren Wm. A. Melton, Wm. S. Miree, Jacob Rinard, Soloman Smith and B. F Boling, were appointed Executive Committee for the ensuing year.

38th. Upon motion adjourned until 7 o'clock, P. M. Prayer by Elder F. M. Law.

39th. Met pursuant to adjournment. Prayer by Elder E. C. Thomas.

40th. Report of the Committee on Nominations was submitted as follows: Elder S. R. Freeman to preach the Introductory; Elder L. L.

Fox, Alternate; Elder M. T. Sumner to preach the Missionary Sermon at 11 o'clock, A. M., on Saturday; Elder R. Holman, Alternate; which was adopted.

41st. *Resolved*, That the Moderator do now appoint the Chairman of the following named committees to report at our next meeting, according to a standing rule of the Association:—

1. *On Temperance*—Elder John S. Ford.
2. *On Bible and Colporteur Society*—Elder W. C. Buck.
3. *On Education*—Elder W. Wilkes.
4. *On Domestic Missions*—Elder M. T. Sumner.
5. *On Foreign Missions*—Elder S. A. Creath.
6. *On Indian Missions*—Elder W. H. McIntosh.
7. *On Sabbath Schools*—Bro. C. C. Huckabee.
8. *On Southern Publication Society*—Elder J. C. Waight.
9. *On Religious Instructions of Colored People*—Elder H. Talbird.

42d. The business of the Association was suspended for the purpose of taking up a collection for the purpose of sustaining a white Missionary to the Indians, when, in cash and pledges, the amount of five hundred and twenty dollars was raised.

43d. The business of the Association was further suspended for the purpose of taking up a collection for the support of the widows of deceased ministers. Elders James Tubb and John E. Sumners received, in cash and pledges, one hundred and twenty-nine dollars and thirty cents. Elder C. J. Crews and Brethren E. E. Tramell and R. Wood were appointed a committee of distribution.

41st. Report on Temperance was then read and adopted, and committee discharged. [Appendix L.]

42d. Report of the auditing committee on Treasurer's report found said report correct; the report was then read and adopted, and placed under the head of Financial Committee's report.

43d. Bro. Wm. B. Lawson was then duly elected Treasurer for the ensuing year.

44th. Report on Indian Missions was then read and adopted, and committee discharged. [Appendix M.]

45th. Upon motion the Letters of Correspondence to Sister Associations, attached to the minutes of last year, be and are hereby adopted as Correspondence to Sister Associations for the present year, and that it be attached to the Minutes. Adopted.

46th, *Resolved*, That Twenty-five Dollars be and are hereby appropriated to the Clerk for superintending the printing of the Minutes and distribution of the same; and Sixty-nine Dollars and Twenty-five cents be and are hereby appropriated for the printing of the Minutes.

47th. *Resolved*, That all moneys sent up to the Association be paid to the agents of the differents objects for which it is sent.

48th. *Resolved*, That the Churches wishing the Association will insert their wishes in their letters sent up to the Association.

49th. *Resolved*, That this Association return their sincere thanks to the citizens of this community, for their kind and christian hospitality to its members; also to the Presbyterian Church for the use of their house of worship; also to Mr. Murphy for the use of his Livery Stable.

50th. *Resolved*, That a committee of three be and are hereby appointed to supervise the manuscripts of the Clerk preparatory to printing.—Adopted.

Brethren R. Holman, E. A. Blunt and Wm. N. Wyatt were appointed said committee.

51st. Upon motion adjourned until to-morrow, half past 6 o'clock P. M., to meet with the Bible Society. Prayer by Elder W. Wilkes.

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SUNDAY, October 17th, 1858.

52d. Pursuant to arrangement Elder H. Talbird preached in the Baptist Church and Elder W. H. McIntosh preached in the Presbyterian Church to large and attentive congregations; and at 3 o'clock, P. M., the Sacrament was administered to about two hundred communicants, by Elders A. G. McCraw and O. Welch. Elders W. C. Buck and F. C. Lowry preached to the Blacks in the evening, according to appointment; the day was profitable and pleasantly spent, and no doubt that its privileges and benefits will be felt and remembered in the great day of Accounts.

53d. Met the Bible Society according to appointment. Prayer by Elder R. Holman.

54th. Upon motion this Association granted the Bible and Colporteur Society of the Cahaba Baptist Association, be and are hereby allowed to publish their Minutes in connection with ours, by paying their prorata portion of the expenses.

55th. *Resolved*, That the Clerk of this Association correspond with Bro. Wm. T. Hendon, and request a copy of his Address, delivered before the audience and pupils of the Sabbath School in the Baptist Church at this place, to be published in our organ, the South Western Baptist. Adopted.

## THE CAHABA BAPTIST ASSOCIATION TO HER SISTER ASSOCIATIONS WITH WHOM SHE CORRESPONDS.

*Dear Brethren*:—We avail ourselves of this occasion to renew to you the assurances of our christian love, and undiminished interest in your welfare.

During the past year many of our Churches have enjoyed precious seasons of revivals; others have received, to a less extent, tokens of the divine favor, while some complain of coldness in the Master's service.

May we not all take the admonition of the Apostle, "It is high time to awake out of sleep," and be more engaged in the great work confided to us.

May the blessings of God, dear brethren, ever attend you.

57th. The Association having disposed of all the business before it, a hymn was sung, and prayer by Bro. W. A. Melton. Adjourned with the joyful hope that if we should not meet again in this world, to enjoy each others society in such heavenly places here below, we will meet in that world where parting and sighing shall be no more.

A. G. McCRAW, *Moderator.*

Wm. S. Miree, *Clerk.*

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## TABLE OF CORRESPONDENCE.

*Correspondence Received.*

| Associations. | Documents. | Messengers. | Moderators. | Clerks. |
|---|---|---|---|---|
| Alabama, | Let. & Min. | C. H. Cleveland, C. M. Cochran. | | |
| Mulberry, | Let. & Min. | " " | Isaac H. Hughs | I. H. Hicks. |
| Bethel, | Let. & Min. | Jno. Talbird, F. C. Lowry and J. A Gamble. | Levi Parks, | R. D. Marsh'l |
| Tuscaloosa, | Let. & Min. | " " | " " | " " |
| Shelby, | Let. & Min. | " " | " " | " " |
| Unity. | Let. & Min. | " " | B. B. Smith. | I. J. Lamar. |

*Correspondence Returned.*

| Associations. | Documents. | Messengers. |
|---|---|---|
| Alabama, | " | Elders A. G. McCraw, W. C. Buck, M. T. Sumner and Breth. James Brazer, James M. Lenore. |
| Tuscaloosa, | " | Elders W. H. McIntosh, M. T. Sumner, and J. H. Thompson. |
| Bethel, | " | Elders S. A. Creath, F. M. Law and Bro. I. B. Vaiden. |
| Mulberry, | " | Elders S. A. Creath, C. J. Crews, and Breth. J. M. Mitchell, John W. Suttle, J. C. Perkins. |
| Shelby, | " | Elders James W. McCullough, John S. Ford, S. A. Creath, and Bro. Jacob Kinard. |
| Unity. | " | Elder R. Holman and Breth. A. B. Oden, H. T. Cook, W. Wilkes, S. A. Creath. |

NAMES OF CHURCHES AND THEIR POST-OFFICES.

| CHURCHES. | COUNTIES. | POST-OFFICES. |
|---|---|---|
| Bethel, | Bibb, | Centreville, |
| Mt. Gilead, | " | " |
| Mt. Zion. | " | " |
| Hepsibah, | Perry, | Muse. |
| Pisgah, | " | Perryville. |
| Pilgrim's Rest, | " | Ford's Mill. |
| Concord, | " | Radfordsville. |
| Friendship, | " | Griffins. |
| Oakmulgy, | " | Summerfield. |
| Providence, | " | Hamburg. |
| Shiloh, | " | Chesnut Hill. |
| Fellowship, | " | " |
| Selma, | Dallas, | Selma. |
| Liberty, | " | Orville. |
| Mt. Edon, | Perry, | Marion. |
| Pine Flat, | " | Perryville. |
| Fellowship, Brush Creek, | " | Brush Creek. |
| Hopewell, | " | Marion. |
| Siloam, | " | " |
| Union, | " | " |
| Mt. Pleasant, | " | " |
| Sardis, | " | Greensboro'. |
| Antioch, | " | " |
| Salem, | Greene, | " |
| African Baptist Church, | Mobile, | Mobile. |
| Mt. Pleasant, | Tuscaloosa, | Carthage. |
| Macedonia, | Greene, | Havana. |
| Bethsaida, | " | Greensboro'. |
| Newhope, | Perry, | Havana. |
| Newbern, | Greene, | Newbern. |
| Medline, | Perry, | Chesnut Hill. |
| Cahaba, | Dallas, | Cahaba. |

# APPENDIX.

## A.

### REPORT ON FOREIGN MISSIONS.

The committee appointed to report on Foreign Missions, submit the following:

Were we to judge of the progress and ultimate success of Foreign Missions, by the advancements made in any one year, especially if the

vast sacrifice of valuable lives is thrown into the estimate, we should have but little to encourage us in the prosecution of an enterprise so replete with difficulties, dangers and sufferings, at so vast a monetary expenditure; but when we contemplate the results in the aggregate, and estimate the great changes which have resulted from the labors of Missionaries, in the social, civil and moral condition of the world, since Carey and his companion left England for India, and Judson and Rice left America for the same dark hemisphere, the zealous christian and missionary have enough to cheer them on in their arduous work of giving the Word of Life to the nations of Earth.

Impelled by a sense of obedience to Christ and an ardent love of souls, our pioneer Missionaries went forth, having all the privations and dangers of an, to them, untried enterprise, with nothing to animate or cheer them in the undertaking but the promise of Him who commanded the Gospel to be preached to all the world, that He would be with His heralds always, even to the end of the world; and although for years they toiled and suffered on, without any apparent good results to their labors, still their faith abode firm in the divine promise, and still they toiled and suffered on, hoping in God, and they were not disappointed. At the set time the darkness began to recede; the preached word was listened to by the heathen; the Scriptures were translated for and read by them; idolaters turned from their idols to God; the adamantine chains of *caste* and superstition were sundered, and converted heathens arrayed themselves under the banner of Messiah. Churches were constituted, and the light continued to spread and to drive back the darkness until Islands, and Empires, and Continents have been blessed with the light of the Gospel, as at this day. Gradual accessions to the Empire of Truth, in so briet a period, presents an aggregate now of half a world rescued from heathenism and brought under the culture of the Gospel.

The missionary that goes forth to the heathen now, though he may not expect to avoid entirely the trials and sufferings which were incident to his early predecessors, still his faith will not be subjected to such severe tests as was theirs; because he has the history of past missionary successes to sustain his faith and animate his hopes that his labors will not be in vain in the Lord. The Churches, too, have now adaquate data from which to calculate the probable results of their liberality in behalf of Missions. At first, the friends of Missions cast their bread upon the waters, relying solely upon the Divine promise; and now, seeing that they have gathered it again, even many days after, we can, with greater confidence, cast our bread upon the same waters, and feel assured by the same promise that it shall be gathered again.

The Scriptural Missionary has always regarded the "world as his field," but hitherto he has been barred out from the greater portion of it by grey-headed systems of pagan exclusiveness and death-dealing laws; but now the joyful intelligence greets us from many lands that

these obstructions are being removed, and that more than half of the heathen world is suddenly thrown open to admit the Gospel; while the light of Truth is rapidly extending its sway over those lands where popery and other false systems of national christianity have swayed their bloody sceptres, suppressed the Bible, vitiated the Gospel, perverted its ordinances, and proscribed, imprisoned, and murdered the ministers of Christ.

China, with her 415,000,000 of souls, is now by treaty stipulations, thrown open to the missionary of the cross. Africa has been penetrated to its interior by our heroic Bowen, Clark and others, and its millions are now known to be accessible to the Gospel Missionary. The Ottoman Empire, hitherto closed against the Gospel, by barriers more impregnable than iron fortresses, is now thrown wide open to the missionary of the cross. In June last, the missionaries at Constantinople wrote thus to the American Bible Society:

"At present, the Bible is the great desire. The Turkish Effendi is not ashamed to spend hours in the streets of the capital in listening to the poor colporteur, as he proves the truth of the Bible, and the falsity of the Koran, giving a cordial assent to the validity of his reasoning.

The Turkish woman fears not openly to seek and purchase the book about Jesus Christ.

Hundreds of Turks are reading the Scriptures in various parts of the country.

To the Protestant Armenian the Bible is the pearl of great price, the one thing needful, the food and solace of his spirit, the weapon of his warfare, with which he conquers all his foes.

The Bulgarians, rather than remain without this invaluable treasure, pay to the selfish speculator four times its fixed price."

Treaty stipulations have opened to the commerce of America certain ports of the great Japenese Empire, and thus a door is being opened through which the Missionary may enter with the glad tidings of salvation to the benighted millions of that Empire.

Russia, whose monarch but a few years past proscribed the Bible, for fear of its anti-monarchial influences upon his subjects, is, by the present Emperor, opened for the circulation of the Scriptures, and his Imperial Majesty is a special agent and liberal contributor for the distribution of the Bible throughout his Empire.

On the continent of Europe important changes are in progress. The Senate of Hamburg has removed the legal disabilities from the Baptist Churches in that part of Germany, and placed them upon a footing with the other free institutions of the State. Of France it is said: "Baptist sentiments are rapidly gaining ground among the Protestants of France. The able correspondent of the *News of the Churches* says, 'In spirit at least, if not in action, the cause ot Pedo Baptism is losing ground. I know more than one pastor in the national church who will not baptize his own children, while he continues to baptize those of the parishion-

ers. I know of others who have introduced instead of baptism a simple presentation of the child to God. This subject has been treated of in a multitude of articles in journals, in numerous tracts and even in large volumes.'"

In Spain, which, next to Italy, is the darkest of the papal regions, it is said: "During the past year the Spanish Evangelical Society have published books and tracts to the extent of 7976. Inclusive of these, their bound copies of the Testaments and tracts amounted, for the same time, to the number of 63,669."

Of *Sweden*, it is reported that "powerful awakenings are reported in various quarters, in little connection with visible instrumentalities, and involving entire communities, as well as all ranks and classes. Ministers who, like too many in all parts of the Lutheran Church, were devoted openly to the world and its pleasures, have been awakened to preach the gospel with earnestness. In places where the ministers continue unmoved, influential laymen are found zealously promoting religion by social meetings in secular places. In one place like this, a ship captain delivered addresses in private houses. In another a wealthy nobleman, who loyally attends the formal performances of the authorized ministers, announces to the people at its close, a meeting at his house in the afternoon, which is fully attended, and that with impunity, as there would be no little difficulty in enforcing the law against conventicles here, from the fact the Judge of the district also holds conventicles in the very hall where he administers justice!

The progress of the Swedish Tract Society has been quite remarkable. Within two years after its first establishment, it is reported to have distributed considerably over a million of books and tracts and circulates 8,000 copies of its paper, the *Messenger*. Its colporteurs operate all over the Kingdom. An affecting incident is mentioned of some Esthonians, a poor people, clad only with skins, who came over in open boats from the Russian shore, eagerly seeking for Christian books, which they received with tears of joy." Other important facts might be mentioned, but these are sufficient to sustain the hopes and nerve the arms of the friends of Foreign Missions.

The Foreign Mission efforts of the Southern Baptist Convention began in 1845, since when it has sent a number of missionaries to China, and is now occupying Canton with two male and one female missionaries; and Shanghai there are four missionaries with their wives. Some nineteen have been recently baptized at Shanghai, but we have no means of ascertaining the whole number baptized by our missionaries in that Empire.

In Africa, the Republic of Liberia was early occupied by our Board, and their missionaries have so successfully labored in preaching and teaching that they now occupy about seventeen stations, and the Board is sustaining eleven preachers and twelve teachers; but we have no means of reporting the number baptized the past year.

Our beloved Bowen entered Central Africa in 18—; since when a number of our young brethren and their devoted wives have entered that interesting field, some of whom have fallen asleep; so that there remains in the field (Elder Bowen being in America) only six male and two female missionaries, and some of these are now at home for their health. Five stations are occupied by our Board in Central Africa. The Board also have two preachers and one teacher at Sierra Leon; where 18 are reported to have been baptized the past year. The last annual report of the Board affords us but little statistic information, and we therefore cannot give it to the Association. Up to April last, the end of the Conventional year, the Board reports their entire receipts to be $34,302 55, which, with a balance on hand from the previous year of $3,211 73, made the sum of $37,514 28. The expenses of year amounted to $33,633 02; leaving a balance on hand for the current year of $3,881 26.

From the statement of facts herein presented, though brief, it must be apparent to every reflecting mind that, if the vast foreign fields which are now accessible to the Missionary, (to say nothing of our home destitution,) is ever occupied by our Southern Churches, even to a respectable extent, a much more systematic and general liberality must be employed by our Churches than has hitherto characterised their action in the cause of Missions. Every Church, as primitively, must send out its missionary, and every Association its hosts of heralds into the field. Our brethren must act as though the *cotton*, as well as the 'cattle,' is the Lord's—that they themselves are not their own, but that they have been bought with a price, even the precious blood of Christ. We give it as our opinion that modern missions will never be prosecuted with the success of primitive missions, until our system of operations is so changed that the Churches, as such, are the direct agents in sending out and sustaining laborers in the field; and every member is made to bear his due proportion of the expense and responsibility.

All of which is respectfully submitted,

WM. C. BUCK.

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## B.

## REPORT ON THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

The Southern Baptist Publication Society was called into existence by the wants of the times. A wholesome religious literature, presenting "the truth as it is in Jesus," free from the taint of false doctrine—a literature that should speak fully and only the mind of Christ, was felt by Southern Baptists as a pressing necessity. To furnish this, the Society was organized, and has received the fostering care of many sympathyzing and warm-hearted friends. By its recent endowment it is placed upon a basis more stable than heretofore, and established as one of the cherished enterprises of the Denomination. The books which

have been issued by it, in literary merit, in the spirit of piety which they breathe, in fidelity to the truth, and in mechanical execution, may be regarded as most acceptable offerings to the people of God, and afford an earnest of future usefulness in this department of christian effort. The Society still needs, and will ever need, the sympathies of its friends—their prayers—their patronage, and their hearty co-operation. With these, under the judicious management of those who control it, it must become a mighty auxiliary to the preaching of the Gospel, and a tower of strength to the cause of truth. Your committee offer the following resolution:

*Resolved*, That the publications of the Southern Baptist Publication Society are eminently adapted to the promotion of truth and righteousness, and we recommend Southern Baptists to make enlarged efforts for their circulation.

W. H. McINTOSH,
*Chairman.*

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## C.

### REPORT ON LETTERS AND DOCUMENTS.

Your committee on Letters and Documents beg leave to report that there are twenty-six churches represented by Letters; and in the Churches there have been 337 baptized. Total number of members, 3661. It appears from the Minutes of the last session there are some Churches not represented by Letters, but that the Churches, we think, have delegates in attendance. There are seven Sabbath Schools within the bounds of this Association as shown by the Letters.

The Providence, Concord and Newbern Churches petition for the next meeting of the Association to be held with them.

The Uniontown Church invites the Association to commune with them on Sabbath.

JOHN W. SUTTLE,
*Chairman.*

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## D.

### REPORT ON BIBLE AND COLPORTEUR CAUSE.

In every age of christianity, by the thoughtful, the diffusion of the holy Scriptures, and a truly evangelical literature have been considered most valuable means for the spread of the light and truth of the Gospel.—And it is gratifying to see, that we, as a denomination, at the present day, are becoming more fully awake to the potency of such instrumentalities. Yet your committee are not prepared to admit that this department of christian enterprise is receiving at our hands all that its importance demands—not even in Alabama, where, it is said, we are doing more than in any other Southern State, Virginia excepted.

"It is not by might nor by power, but by my Spirit saith the Lord,"

and we are taught that "the *word* is the *Sword* of the Spirit." Moreover, "my word shall accomplish that whereunto I send it." *God will be with his word*, and with that people who are engaged in sending it to he destitute.

As we regard the spread of the gospel—the spread of the truth as we understand it—let us circulate God's word, the holy Bible, and our denominational literature. God has blessed, is blessing, and will continue to bless it. And an additional reason why we should do our utmost at this time, is that our State Bible and Colporteur Society is without a Secretary or agent, and in many places the claims of the Society will be neglected.

Therefore, *Resolved*, That we, with unabated interest, will labor for the Bible and Colporteur Cause in our State, and that our Churches be requested to send up funds for this object at our next meeting—(only one having done so at this.)

*Resolved*, That we request the Board of the Alabama Baptist Bible and Colporteur Society, to place within our bounds, if practicable, a colporteur. Respectfully, S. R. FREEMAN,

*Chairman.*

## E.

### FINANCIAL REPORT.

The Committee on Finance make the following report:

| | |
|---|---|
| Cash received for Minutes, | $58 25 |
| " " " Association | 36 75 |
| " for Widows of Deceased Ministers | 19 25 |
| " " Indian Missions, | 10 00 |
| " " Mission to Choctaw Indians, | 18 00 |
| " " African Missions, | 12 00 |
| " " Sister Priest, | 4 00 |
| " " Alabama Bible and Colporteur Society, | 10 50 |
| Total, | $168 75 |
| Amount of Collection for Home, Foreign and Indian Missions, | 102 55 |
| Total, | $271 30 |

All of which is respectfully submitted.

WM. P. HOLMAN, *Treasurer, in account with Cahaba Association.*

| 1857. | Dr. |
|---|---|
| To balance in Treasury, | $ 7 75 |
| " Cash rece'd of Financial Committe, | 171 10 |
| " African Mission, | 5 00 |
| Total, | $183 85 |

| | | | | Cr. |
|---|---|---|---|---|
| 1857. | | | | |
| Nov. | By Cash | paid F. M. Law, | | $ 8 00 |
| 1858. | " | " | for Minutes, | 65 00 |
| " | " | " | Clerk of Association, | 25 00 |
| " | " | " | J. S. Ford | 10 00 |
| " | " | " | Foreign and Domestic Missions, | 73 35 |
| | | Total, | | $181 35 |
| | | Cash in hand, | | $2 50 |

W. P. HOLMAN, *Treasurer.*

We have examined the Treasurer's report and find it correct—a balance of $2,50 in the Treasury. W. B. LAWSON.

## F.

## REPORT OF COMMITTEE ON EDUCATION.

To affirm that the subject of Education has for a considerable time, taken deep root in the minds of the great mass of enlightened nations, and is still growing in interest and importance, is to assert a fact, which all, who are but slightly cognizant of past and present events, are willing to admit. And as a nation may we not be proud in point of intelligence and literary distinction? No longer are we subject to those taunts and jeers which our transatlantic brethren have been disposed to cast upon us, in view of our inferiority in literature and science; for several of our authors have not only acquired considerable celebrity abroad, but their writings have been translated into many foreign languages.

But with local, and not national education, has this report more to do. For it is by each and every community looking after its own interest in this respect, that the whole is to benefitted. We, therefore, your committee, in view of the fact that this same thing—Education—is often invoked to lend her powers to deeds of the most flagrant character and vilest criminality, would urge upon this Association the absolute necessity and imperative duty of securing the cultivation of the *heart* and all the moral affections in connection with that of the *head*, if we would obtain those blessings she is so capable of conferring.

If it be true that the moral, as well as the mental faculties, should receive proper culture and discipline, we surely cannot fail to perceive the great importance of correct parental training which should be seconded by the instruction received in our common schools, colleges and seminaries.

And so great have the facilities become whereby the *mind* may be instructed, there are but few who can plead inability to afford to youth an opportunity of receiving *this* kind of education; and, therefore, the most serious apprehension which arises, is the deficiency of moral tuition on the part of instructors, without which training, instead of a *blessing*, education may prove a *curse*.

Now, in looking over the bounds of our Association, we are happy to know that two institutions at least can be found—a male and female—to which, after passing through a proper *domestic* culture, the morals of the pupil may be safely intrusted, and at the same time a strong and vigorous *mental* discipline will be given. We need hardly observe, we allude to Howard College and Judson Institute. A very little inquiry into the past history of these institutions, will satisfy all with reference to our assertion. And, therefore, we would recommend them as eminently worthy the patronage of this Association and all others desiring an education which combines the mental and the moral—the "*utile et dulci.*"

Respectfully submitted,

L. L. FOX, *Chairman.*

## G.

## REPORT ON SABBATH SCHOOLS.

Your committee beg leave to report: We regret to say we are destitute of definite information upon the subject submitted to us for consideration. We are aware, however, that only about one-third of the Churches, within our limits, have Sabbath Schools. A few pious souls are laboring earnestly and faithfully in the good cause of Sabbath Schools; but on the part of many there is too much neglect. Too great apathy pervades our Churches on this subject. It does not receive that attention from *all* that its great importance demands.

We regard the Sabbath School as a nursery of piety—as an instrumentality second only in efficiency to the Church.

Your committee would, therefore, earnestly recommend: 1st, the speedy organization of Sabbath Schools in all Churches where they do not exist.

2d. That pastors visit the Sabbath Schools as often as their time will allow; that they offer such words of *cheer*, as will encourage teachers and pupils in the good cause in which they are engaged.

3d. That parents attend the school with their children, to stimulate them; that they see before hand that their children have their lessons.

Such a course, we think, would make the Sabbath School a blessing to the Church, teachers, parents and children.

All of which is respecfully submitted,

J. C. WRIGHT, *Chairman.*

## H.

## REPORT ON RELIGIOUS INSTRUCTIONS TO COLORED PEOPLE.

Your committee feel that it is not necessary to say much about the importance of furnishing Religious Instructions to servants. This is generally thought to be our reasonable duty, and is recognized as such. In most of our Churches there is a provision for furnishing them with this

instruction, and our ministers devote a part of most every Sabbath to this duty. If men would offer we would recommend such as missionaries to be appointed by the Association to the work. The harvest is ripe and the yield abundant. The Domestic Missionary Board of the Southern Baptist Convention, when they can find these men, appoint such to the work; but, from the small number that offer, the work is limited. If we are faithful and persevering in prayer and endeavors, the good Lord, (who has never said seek my face in vain,) will reward us abundantly. No class of our population have greater claims upon our sympathies and our help, for sympathy alone would avail little. They are part of our household, and, therefore, stand in like relation to us under God for a knowledge of Jesus. The work of imparting that knowledge is the bond and duty of every individual member. Each Church, as a body, should take an active part in it; and we affectionately urge them to take up the cross in this special case, which will bring a sweet reward.

The obligation to afford this instruction we belive all feel who love Jesus. The question arises, how can we best perform this work? It is impossible to determine the most effectual method of performing it. That catechetical oral instruction, the same our Sabbath schools afford to children, we believe to be the best—this being the most effectual way, we believe, of communicating to them religious truths.

At a convenient time, on Sabbath, let the servants be collected together in a large room or convenient place, and let them be divided into classes, with one of the family to instruct each class; which should be done by reading the Bible and relating stories from it in the most simple manner possible, which we believe to be the way to reach their comprehension; teach them prayer and short hymns, and how to sing the latter. Both children and adults should be encouraged to come to these meetings. By thus varying the exercise we can prevent weariness.—When it is practicable there should be a regular Sabbath school for them, but we think home instruction preferable if rightly carried on.

If owners of large farms who do not reside on them, would build large houses on their places, where preachers could go (or any well disposed person) on the Sabbath, we think much good would result from it.—If this is rightly followed, it will result in permanent good; for religion always elevates the mind.

Those who preach to servants should labor to qualify themselves for it, by studying the nature and character of them; also their mode of thinking and expressing themselves; for they must necessarily take hold of ideas better which are expressed after their own manner. They should be led to attend preaching with their owners, so that they can learn to preserve that decorum becoming in the house of God.

We feel encouraged that so much has been done in the way of servants being brought to the throne of Grace.

J. S. FORD, *Chairman.*

## J.

## REPORT ON DOMESTIC MISSIONS.

In this age of activity, christian enterprises are continually being multiplied. As the benevolence and zeal of the Churches are developed, additional avenues are opened up for our occupancy. Indeed this is so much the case that we not unfrequently hear from some of the mere luke-warm the complaint, "we're trying to do too much"—"the calls for help are too numerous," &c. Some have but little sympathy in *this* object; others are actually opposed to *that*, yet there is a *third* enterprise with which they sympathize; and should it ever come in the way, and the parties *feel* like it, they may give—their mite.

Perhaps we should not be surprised to find much of this kind of spirit in the Churches, nor allow it to discourage us, when we consider that the christian world is just now, as it were, passing from under a dark cloud which has very much obscured its sense of obligations to God and to the world. We may hope that a brighter day is dawning—the indications are cheering—

> "That glorious day is drawing nigh,
> When Zion's light *shall* come;
> She shall arise and shine on high
> Bright as the morning sun."

Domestic Missions, however, seem to be one of the few enterprises of the present day which commends itself to all classes. The warm-hearted christian sympathizes with the destitute in our own land, as well as elsewhere; while the less zealous, money-loving profession, cannot refuse to contribute something for the "heathens at his own door." Our present organization for the superintendance of Domestic Missions has been in operation some twelve years, and the successful manner in which the Board has managed this department of our labor, has been, so far as your committee are informed, entirely satisfactory. The finances, under discreet men, have been judiciously controlled, and God has abundantly blessed the labors of his ministers under the patronage of the Board. And never have the friends of Domestic Missions had greater reason for encouragement than at present. As a synopsis of what has been accomplished, during the last year, we copy from the last annual report of the Board as follows:

"About one hundred and ten missionories and agents have been employed, in part or the whole of the year, scattered through all of the slave States, California, Kansas, and the Indian Territories. They have supplied more than three hundred churches and stations with a preached gospel, delivered over 8,000 discourses, made more than 8,500 visits to families for religious instruction and prayer, held 3,000 meetings for prayer and other devotional exercises, been instrumental in the conversion of some 2,000 souls, of whom 1,325 have been baptized, and 400 added by letter and restoration. They report an aggregate of some 9,000 members, 133 Sabbath schools, 3,600 pupils, 475 teachers, 141

converts among pupils and teachers; the organization of 20 churches, the ordination of 28 ministers and 32 deacons, the completion of 25 church edifices, and the commencement of 19 others. In the performance of these labors they have traveled over 70,000 miles.

As has already been stated, a large number of the reports are not received; consequently this report does not embrace all the labor performed during the year. Yet it will be seen that a vast amount of work has been done, and great good has been accomplished."

The amount contributed for Domestic Missions through the Board of the Southern Baptist Convention for the last fiscal year is only about $20,000—or less than 4 cents apiece for our aggregate membership.—About the same amount was received for Indian Missions, which has been transferred to the Domestic department. Will not our churches do *more* for this Board, that it may be able to send out more laborers?—Demands, we are told, are constantly being made upon the Board that cannot be met. The Lord arouse his people to greater activity and prayer. Even if the above amounts could be raised without the expense of agencies, it would not be so lamentable. Yet it is gratifying to learn that the expenses of collecting for our Domestic Mission Board are less really than that of our Boards generally—having been last year only about sixteen per cent. of the whole amount collected. But there seems to be so little interest felt, that the matter is comparatively or wholy neglected, unless an agent should come along and *beg* the people, as it is usually regarded.

Oh when will churches and pastors learn to dispense with this expensive and unnatural machinery? A different state of things is to take place, and if we do not allow it to be so in *our* day, we must be removed out of the way, that more faithful stewards shall take our places.—Your committee do not feel that it is necessary to offer with this report resolutions for the adoption of your body in reference to the duty of the churches. Such resolutions are not regarded.

F. M. LAW,
M. T. SUMNER,
J. C. CREWS,
*Committee.*

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## K.

### REPORT ON CHARITY.

We, the Committee on the Distribution of Funds raised in our last Association, for the relief of Sisters Hinson Tubb and Summers, widows of the late Rev. James Tubb and John Summers, deceased, beg leave to report that, after going home and visiting said widows, found them both in needy circumstances, and divided the funds equally.

The whole amount received was $144 50; division each $72,25.

All of which is respectfully submitted,

J. C. CREWS, *Chairman.*
R. WOOD,
E. TRAMMEL, *Committee.*

## L.

### REPORT ON TEMPERANCE.

*Dear Brethren:*—Your committee on Temperance beg leave to report:

The question which they would present for consideration, and which they propose briefly to discuss, is this: Is it expedient, or proper, for members of our churches to indulge in the use of intoxicating drinks? The question is not, whether it is consistent for a man of the world to indulge in these habits. We admit that, in his case, there may be no inconsistency. Whether it would be *right*, or *safe*, for him, is quite another question. Our argument is intended to apply only to members of our churches; for there is a wide difference between christians and men of the world. The true disciples of Christ are eternally separated from the manners, principles and maxims of wordly men. It must be admitted, that many of these points of difference have, as yet, been only imperfectly developed. There is abundant reason to believe that many opinions and customs, which are now tolerated by really pious men, will be exploded and abandoned when the pure and benign principles and doctrines of the gospel are more fully developed and better understood.

However this may be, it is certain that no principle, or maxim, is more clearly taught in the new Testament than that which requires every christian to regulate his conduct—so far as it can be done without violating the laws and ordinances of God—in such manner as not to offend the conscientious scruples of his weak brother in the church. Many indulgencies, in themselves harmless and innocent, must be given up when they become occasions of offence, or a stumbling block for the weak—or if you please ignorant—brother in the church, for whom Christ has died.

We have, in the conduct and writings of Paul, two cases in point, which illustrate the truth of the position here taken. The question was discussed in the primitive church, whether it was lawful to eat meat which had been offered in sacrifice to idols. One party contended for the lawfulness of it, on the ground that the idol was nothing. Another party contended that it would, in appearance, be encouraging idolatry; and that some uninstructed minds, not accustomed to such nice discriminations, might be tempted to eat, with a consciousness of the idol, and thus be led into sin. Paul was clearly of the former opinion—that the idol was nothing—yet he determined to pursue the latter course. Hence we find him saying: "If my meat make my brother to offend I will eat no more meat, while the world standeth, lest I make my brother to offend."—1 Cor. 8: 13.

But we have a case still more in point. A similar question arose in regard to wine, and in relation to it, he stated the same general principle. Whatever might have been his own views of the lawfulness of the habit, it must not be indulged, if there be the remotest danger of its

becoming an occasion of offence to others, or of leading them into sin: "For it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." The general principle is this: There are things which are wrong, in themselves considered, or made so by specific divine enactment. In respect to all such, the christian must, if he would be a true disciple of Christ, walk in the narrow path of obedience. He is not allowed to go with the multitude to do evil in disobeying the commandments of God.—There are other things—mere matters of taste or personal gratification. They are neither right nor wrong, in themselves considered, but, from some peculiarity of the times, or from some associations, connected with them, are such as to render indulgence in them an occasion of offence to others. In such a case the course of the christian is as clear as the noon-day sun. It is not to eat flesh, nor to *drink wine, nor anything*, whereby thy brother is made to offend.

In the light of this principle, we enquire: Is it lawful for a member of the Baptist Church to indulge in the use of intoxicating drinks? You may think that it is not condemned by the scriptures; and, in justification of your practice, you may appeal to the example of Christ. But many of your brethren, perhaps the great majority of them, question the force of this appeal, and entertain strong doubts as to the lawfulness of the practice. True, these doubts may be unfounded; but they are the doubts of good men, who have learned from observation and experience, that it is not safe for them, or others, to indulge in a practice which you allow. It may be that these persons are young, and inexperienced. The love of the world is but partially subdued in their hearts. They are surrounded by strong temptations, and there is, well nigh, a moral certainty, that sustained by your example, but destitute of your moral firmness and powers of forbearance, they will run into excessive indulgence; and thus bring reproach on the cause you profess to love better than life. The mere professor of religion, who is destitute of the spirit of Christ, may, in the spirit of an early apostate of our race, ask the question, "Am I my brother's keeper?" but in answering that question, the Apostle uses these words of awful significancy: "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." And the *Master* himself has said: "Whoso shall offend one of these little ones, which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea." Here, then, we see what duty to Christ, and duty to our brethren, demands of every Baptist in the Cahaba Association. If he would follow the clear and well-defined principle of the gospel, the rule of his life must be—"Touch not, taste not, handle not."

Respectfully submitted,

H. TALBIRD, *Chairman.*

## M.

### REPORT ON INDIAN MISSIONS.

Your committee, charged with Indian Missions, submit the following report:

The Board of Domestic and Indian Missions, S. B. C., have successful missions among the Creeks, Choctaws and Cherokees. There are 19 missionaries among the Creeks, 8 among the Choctaws, and 4 among the Cherokees. Several additional white missionaries are now needed among these several tribes. The Chickasaws, Seminoles, Osages, and the other minor tribes in the Indian Territory, imperatively demand our christian sympathy and effort. What is done for these wasting tribes must be done quickly.

Your committee submit for adoption the following resolution:

That this Association reccommend the churches composing it to sustain a white missionary among the Indians.

Respectfully submitted, ———.

## N.

### BIBLE AND COLPORTEUR SOCIETY.

The Bible and Colporteur Society of the Cahaba Baptist Association, at its third annual meeting, was called to order by Elder L. L. Fox, President; the former Secretary not being present, Bro. James G. Hudson was appointed Secretary pro. tem. Prayer by Elder R. Holman.

Called for addresses—F. M. Law, Hon. J. L. M. Curry and Elder M. T. Sumner addressed the Society, after which, a collection was taken up in cash and pledges. Two hundred and eighty dollars was received.

The Society then proceeded to elect its officers for the ensuing year: Elder L. L, Fox, President; Elder John S. Ford, 1st Vice President; Bro. John Suttle, Bibb county, 2d Vice President; Bro. Wm. S. Miree, Treasurer; and Bro. James G. Hudson, Secretary.

The Treasurer's report for the year 1858 was read and approved.

Upon motion adjourned to the call of the President.

L. L. FOX, *President.*

JAMES G. HUDSON, *Secretary.*

## STATISTICS OF THE CHURCHES OF THE CAHABA BAPTIST ASSOCIATION.

| CHURCHES. | COUNTIES. | PASTORAL SUPPLY | Rec'd by Bap. | Rec'd by Let. | Dis'd by Let. | Excom'ted. | Deceased. | Restored. | Total. | Minute Fund. | Ass'tion Fund. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Bethel | Bibb | H. P. Griffin, | .. | 2 | 3 | 3 | 2 | .. | 67 | $1 00 | $0 50 | $ 1 50 |
| Pisgah | Perry | Wm. L. Cochran, | 85 | 4 | 10 | 1 | .. | .. | 217 | 3 00 | 2 00 | 5 00 |
| Mt. Edon | Perry | J. C. Crews, | 2 | 4 | 4 | 1 | .. | .. | 44 | 1 50 | 1 50 | 3 00 |
| Fellowship, Brush Creek, | Perry | John S. Ford, | 1 | ... | 10 | 1 | .. | 1 | 161 | 3 00 | 1 00 | 4 00 |
| Concord | Perry | John S. Ford, | 37 | 10 | 1 | .. | 4 | 2 | 206 | 3 50 | 1 50 | 5 00 |
| Friendship | Perry | Jabez F. Brazzel, | 4 | 2 | 4 | .. | .. | .. | 50 | 1 50 | 1 00 | 2 50 |
| Pilgrims Rest | Perry | J. C. Crews, | 2 | 3 | ... | 2 | 2 | .. | 145 | 1 50 | 1 00 | 2 50 |
| Hepsaba | Perry | James W. McCullough, | 22 | 6 | 3 | 1 | .. | .. | 50 | 1 00 | 1 00 | 2 00 |
| Oakmulga | Perry | J. A. Wilkes, | 11 | 13 | 4 | 3 | 2 | 1 | 217 | 2 00 | 1 00 | 3 00 |
| Liberty | Dallas | John Dennis, | 13 | 3 | 4 | 1 | .. | .. | 131 | 2 00 | 2 00 | 4 00 |
| Cahaba | Dallas | F. M. Bailey, | 18 | 30 | ... | 1 | .. | .. | 47 | 1 00 | 1 00 | 2 00 |
| Mt. Zion | Bibb | Henry P. Griffin, | 3 | 4 | ... | 1 | 2 | .. | 54 | 1 50 | 1 50 | 3 00 |
| Bethsaida | Greene | A. J. Russel, | 14 | ... | 1 | 1 | .. | .. | 47 | 1 00 | 0 75 | 1 75 |
| Mt. Pleasant | Tuscaloosa | J. P. Thompson, | 4 | 4 | 4 | .. | .. | 1 | 101 | 1 50 | 1 50 | 3 00 |
| Siloam | Perry, | W. H. McIntosh., | 46 | 21 | 13 | 1 | 2 | 1 | 819 | 6 00 | 4 00 | 10 00 |
| Sardis | Perry, | I. H. Hagler, | 7 | 4 | 1 | 4 | .. | 4 | 65 | 2 00 | 1 00 | 3 00 |
| Selma | Dallas, | W. C. Buck, | 15 | 23 | 17 | 2 | .. | 2 | 272 | 3 00 | 1 00 | 4 00 |
| Bethel | Greene, | | ... | ... | ... | .. | .. | .. | 69 | ..... | ..... | ..... |
| Mt. Hebron | Greene, | | ... | ... | ... | .. | .. | .. | 23 | ..... | ..... | ..... |
| African Baptist Church | Mobile, | | ... | ... | ... | .. | .. | .. | 466 | ..... | ..... | ..... |
| Macedonia | Greene, | J. P. Thompson, | 4 | 3 | ... | 1 | 2 | .. | 50 | 1 50 | ..... | 1 50 |
| Shiloh | Perry, | | ... | ... | ... | .. | .. | .. | 147 | ..... | ..... | ..... |
| Union | Perry, | C. J. Crews, | 3 | 1 | .. | .. | 1 | .. | 48 | 1 00 | 1 00 | 2 00 |
| Providence | Perry, | H. Talbird, | 21 | 2 | 3 | .. | .. | .. | 245 | 2 00 | 3 00 | 5 00 |
| Fellowship | Perry, | W. W. Wilkes, | 4 | 2 | 3 | .. | 2 | .. | 73 | 1 50 | 1 50 | 3 00 |
| Hopewell | Perry, | S. R. Freeman, | 17 | 5 | 5 | .. | 1 | .. | 226 | 4 00 | ..... | 4 00 |
| Pine Flat | Perry, | Wm. L. Cochran, | ... | ... | 2 | .. | .. | .. | 38 | 1 00 | 1 00 | 2 00 |
| Antioch | Perry, | C. J. Crews, | 3 | 2 | ... | .. | 1 | .. | 61 | 1 50 | ..... | 1 50 |
| Uniontown | Perry, | L. L. Fox, | 23 | 4 | 4 | 11 | .. | 2 | 427 | 2 00 | ..... | 2 00 |
| Mt. Gilead | Bibb, | James W. McCullough, | 8 | 2 | 4 | .. | .. | 7 | 35 | 1 00 | 1 00 | 2 00 |
| Newhope | Perry, | | ... | ... | ... | .. | .. | .. | 62 | 1 00 | 0 50 | 1 50 |
| Mt. Pleasant | Perry, | John S. Ford, | 4 | ... | 2 | .. | .. | .. | 90 | 2 00 | 1 00 | 3 00 |
| Newbern | Greene, | J. C. Wright, | 14 | 6 | 5 | .. | .. | .. | 264 | 2 00 | 2 00 | 4 00 |
| Medline | Perry, | Josiah McGee | 5 | 5 | 2 | 2 | .. | .. | 26 | 1 50 | 0 50 | 2 00 |
| Salem | Greene, | J. C. Wright, | 40 | ... | 4 | .. | .. | .. | 536 | 1 75 | ..... | 3 75 |
| Total, | | | 420 | 165 | 118 | 38 | 22 | 21 | 5570 | $59 75 | $35 75 | $96 50 |

NOTE.—There being no Letters from Bethel, Greene County, Mt. Hebron, Greene County, African Baptist Church, Mobile County, New Hope, Perry, and Shilo, Perry, their statistics has been been put down as heretofore—in the Table of Nominations.

# CONSTITUTION.

Article 1. This Association shall be composed of members chosen by the different churches in our union, who, on producing their credentials shall be entitled to seats.

Art. 2. The members thus chosen and convened shall be known by the name of the Cahaba Baptist Association, who shall usurp no authority over the churches in our union, or infringe upon their internal rights, but shall merely be considered as an advisory council in all matters relative to their internal concerns. Nevertheless it becomes necessary, in some cases, to have uniform rules of procedure; for example, if one church commit an offence against another, it shall be the duty of the offended to labor with the offender for satisfaction; if she fails of success she shall call the aid of two or more churches in our union to assist in laboring for satisfaction; and if final satisfaction, in the opinion of the helps thus called, be not obtained, the aggrieved may bring the case before the Association, which shall be taken up and decided on according to its merits. If a serious difference should arise in an individual church, which, upon due labor, cannot be reconciled, she shall call the aid of two or more sister churches to assist in the work; and if a reconcilation be not effected, the helps so called, or the church, may bring the case before the Association, to be acted upon according to its merits. But the Association will take cognizance of no case of the above kind unless a due course of procedure shall have been previously pursued according to the economy of church discipline, found in the 18th chapter of the gospel by Matthew, and other parts of the Scriptures which define the nature of offences and manner of bringing offenders to trial.

Art. 3. The churches in our union shall transmit to every annual session of the Association, written communications, specifying the names of their messengers, their number in fellowship, baptized, received by letter, dismissed, excommunicated, restored and deceased, since the last session, which shall be read and minuted accordingly.

Art. 4. Every church in our union shall be entitled to representation in the following manner, viz: Churches composed of fifty members, or under, are entiled to send three messengers, and for every fifty members that may be added one additional messenger. Any church failing to represent herself as above prescribed, shall state the reason to the next session.

Art. 5. New churches may be admitted into our union by messensengers bearing petitionary letters. If, upon examination, they be found worthy and orthodox, the Moderator shall manifest their admission by giving the messengers the right hand, in token of christian fellowship.

Art. 6. The Association, when convened, shall be governed by a regular and proper decorum, which she is authorized to form and amend according to her own views.

Art. 7. At every Session of the Association, a Moderator shall be appointed by and from among the messengers present, whose duty it shall be to see that the rules of decorum are strictly observed, and to take the voice of the Association on all subjects legally introduced. A Clerk shall also be appointed, whose duty it shall be to take proper and correct minutes of the proceedings.

Art. 8. The Association shall have power to exclude, from her union, any church that may violate the constitution, or depart from the orthodox principles of the gospel.

Art. 9. The Association shall furnish the churches with the Minutes of every session.

Art. 10. Every query sent by a particular church, must be included in her letter, certifying that she has endeavored to reconcile it but failed. In such a case the Association shall take it under consideration, and the voice of a majority shall be considered an advisory answer, which shall be entered on the Minutes.

Art. 11. Queries which immediately concern the general union of the churches sent by a particular church, or introduced by motion, shall be taken up and acted on as soon as practicable.

Art. 12. Any church in our union having a member who is judged to possess talents for the ministry, shall call from two or more churches the aid of their ministers, and select members of the laity, who, in conjunction with the churches, shall examine the candidate, and if deemed qualified, may license him to preach the gospel among the churches at discretion, which shall be reported to the next Association and entered on the Minutes.

Art. 13. Any church in our union having a preacher, whom she deems worthy of ordaination, shall call a Presbytery of ministers from sister churches to officiate in the work, and all the Presbyteries in ordaining ministers or deacons, or in constituting churches, shall be governed by the abstract of faith adopted by this Association.

Art. 14. Any church in our union having a minister who may fall into disorder, and who, after all due labor with him, shall continue refractory, should she consider him a fit subject for excommunication, shall have power to exclude from fellowship, and it shall be the duty of that church, in such a case, to call a Presbytery, and through them demand his credentials. If such a minister return and give satisfaction, the church shall have power to restore him to fellowship as a private member; but if she wish him restored to the exercise of his ministerial functions, she shall again call a Presbytery, who shall be discretionally authorized to renew his credentials; which, if renewed, shall be reported to the next meeting of this Association, and entered upon the Minutes.

Art. 15. The Association shall have a fund, supplied by the volun-

tary contributions of the churches, and all moneys thus contributed shall be transmitted from the churches by their messengers, and paid over to the Committe on Finance. This committee shall be appointed annually, whose duty it shall be to receive in charge the Association fund, and dispose of the same agreeably to order. They shall make at every session a fair and circumstantial report of their proceedings.

Art. 16. It shall be the duty of the Clerk of this Association to keep a regular file of the Printed Minutes of every session of this body.

Art. 17. The Association shall not adjourn any session until it shall have finished all business on hand, except in extraordinary cases.

Art. 18. The Minutes of this Association shall be read and corrected, if necessary, and signed by the Moderator and Clerk before the session rises.

Art. 19. The Association shall, in all cases, be governed by a majority of the members present.

Art. 20. Amendments to this constitution may be made at any session of this Association, where a majority of the members shall decide it necessary.

## RULES OF DECORUM.

Article 1. The Association shall be opened and closed by prayer.

Art. 2. The Moderator and Clerk shall be chosen, by the suffrages of the members present.

Art. 3. The Moderator shall be considered a judge of order, and shall have a discretional right to call order at any time.

Art. 4. A member not satisfied with his decision, may appeal to the Association within the same day, but at no other time.

Art. 5. But one member shall speak at a time, who shall rise to his feet, and on obtaining permission proceed.

Art. 6. The Moderator, when addressed by a member for permission to speak, shall signify the same by naming the person, or otherwise.

Art. 7. No member shall be interrupted while speaking, unless he depart from the subject, or use words of personal reflection. Every motion made and seconded shall come under consideration of the Association, unless withdrawn by him who made it.

Art. 8. Every case taken up by the Association shall be decided on, or withdrawn before another shall be offered.

Art. 9. When a question is taken up, after allowing time for the debates, the Moderator shall take the voice of the Association on the subject, and the members on the affirmative of the question, shall signify the same by rising from their seats, and those on the negative shall retain theirs.

Art. 10. The Moderator shall pronounce the decision before the standers resume their seats.

Art. 11. Any member wishing to retire shall obtain permission of the Moderator.

Art. 12. No member shall speak more than twice to the proposition without permission of the Association, nor more than once till every member wishing to speak shall have spoken; nor shall any proposition be made to close the subject until the debates have been carried through.

Art. 13. The appellation of brother shall be used in the Association by members in their addresses one to another.

Art. 14. The names of members shall be called as often as the Assosiation may direct.

Art. 15. No member shall be tolerated in any practice which tends to interrupt public speaking.

Art. 16. The Moderator shall be entitled to the same privilege of speaking as any other member, provided he appoint another to his seat during the time, but shall not vote on any question unless the Association be equally divided.

Art. 17. Any member violating these rules shall be reproved by the Moderator at discretion, but only on the day the breach shall have been made.